THE UNITARIAN

JANUARY, 1907

CONTENTS

		PAGE
Frontispiece—Rev. Samuel R. Calthrop		
Editorial		1
What the $150,000 Fund Will Mean		3
Unitarian Gospel Carried to the People	Rev. J. T. Sunderland	5
Liberal Orthodoxy		9
Not Destruction—Fulfillment	Rev. A. R. Hussey	14
Symbols in Unitarian Churches	Rev. Thos. VanNess	15
Our Historic Churches	Rev. A. R. Hussey	19
Secretary Backus Resigns		21
Our Gardens—Poem	Mary E. Merrill	21
Contemporary Portraits		22
New York Sunday School Union		23
John Harsen Rhodes		23
A Tribute to Dr. Cary		24
Dr. Savage's Successor		25
"Amongst Ministers"		26
Sunday Recreation		
Revs. Lazenby, Weil, Gebauer, Heizer.		
Wiers, Clark, Bulkley, Shippen		
Notes From the Field		31
A Week's High Thought	Samuel R. Calthrop	34
Book Notices		35

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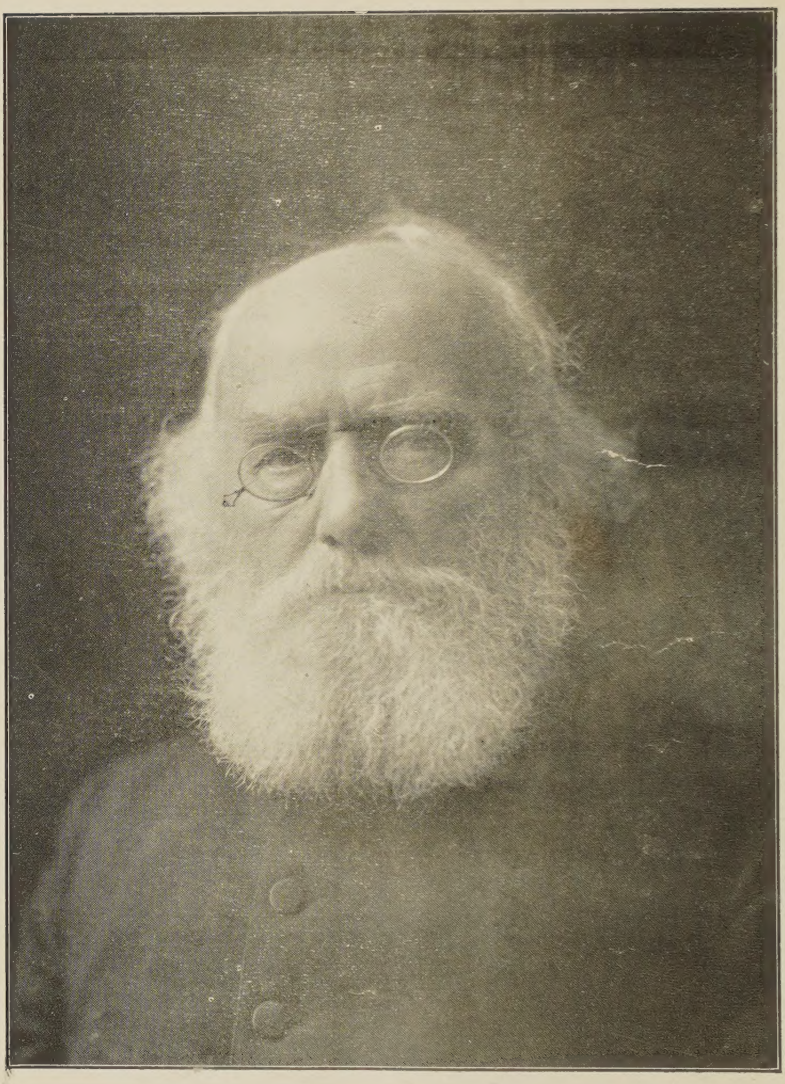

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THE UNITARIAN.

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A HAPPY new year to all our readers and friends. Of course in the highest sense that means, a year of generous and kindly service, of noble growth, of progressive soulship, of broadened and heightened and deepened humanity. Once a month throughout the year may The Unitarian, (no longer New, but always new) bring to each of you some outlook and incentive that shall help to this end. If not, we shall miserably fail of our right to exist.

Our Universalist friends are busy about the organization of a "Layman's League." A capital idea, which we hope will not be copyrighted, for we may want to borrow it. So long as laymen are only passive factors in church work, the church can have only a passive worth. The interest of the minister must be more than professional if it is good for anything, but at least it is that. The devoted interest of our women is always superbly to be counted on, and we could not exist a moment without it. But unless our men are genuinely enough enlisted to take some pains about making their enlistment efficient, without prompting either from clergy or wives, our religion has not yet focussed itself to a vital gospel. We have in the Unitarian churches the best type of laymen to be found anywhere, beyond all doubt; what splendid force for good they might generate should they acquire the habit of doing more things together!

11927

A silly novel has recently been published entitled, "When It Was Dark," which sets forth the direful results of a fraudulent "discovery" that Christ did not rise from the grave in physical resurrection. All moral sanctions fail, a wave of monstrous brutality and sin sweeps over the world, even Mrs. Humphrey Ward is forced to grow pale and sick at heart, in face of the social cataclasm which insues. Of course only a foolish man will undertake seriously to foretell the exact results of a wholly hypothetical event. But every thoughtful man may realize what it means that for a century or more, thousands of men and women have been convinced—without need of a fraudulent "discovery," of the very thing which this yellow novel depicts and have yet continued to live pure, strong, noble lives, of highest service to their communities, and with a most sunshiny optimism of faith still glad within them. The salvation of the race cannot surely be healthily estimated as conditioned merely on a controverted point of archaeology.

President Hyde of Bowdoin College, makes a notable suggestion. He proposes that Congregational churches substitute a "common platform" in place of a "creed." He says: "A creed states what we hold as true. A platform sets forth what we propose to do. The one is couched in the technical philosophical terminology prevalent at the time of its formation; the other uses the plain language of to-day."

The platform proposed by Dr. Hyde is too long to be given in full (a serious fault), but we quote some significant paragraphs:

"1. We will love and serve the God who wills the good of all his children, and when obeyed makes earth a heaven.

"5. We will appeal to the latent good in evil men and show God's kindness to them even when we rebuke their unkindness to their fellows.

"7. We will relieve and redress the poor and maltreated; comfort and cheer the sick and stranded; and bring God's gift of patience and fortitude into their pruned and chastened lives.

"19. We will strive for those conditions of healthfulness and beauty, intelligence and morality, wholesome companionship and recreation, which are God's will for the local community."

As we intimated before, the chief fault with Dr. Hyde's "platform" is its length. It also fails from our point of view from the inclusion of some dogmatic implications, though of very mild theological flavor. For instance, paragraph 2 reads: "We will adore and follow Jesus Christ as God's son who does his perfect will." Why so dogmatically sure about the "perfect"? We frankly confess that the brief and simple covenant used by most of our churches exactly meets Dr. Hyde's ideal for a platform and avoids his complexity of detail: "In the love of the truth and the spirit of Jesus we unite for the worship of God and the service of man."

Those who have kept track of the recent publications of the American Unitarian Association must be impressed with the exceptional "fitness" and beauty of form as well as the wide and well chosen range of literature presented. This is in no narrow sense denominational literature; why should these books bear the imprint of a denominational missionary society? The best answer undoubtedly is that just because these are not denominational literature yet tend through their publication to the diffusion of the ideals and "culture

of spirit" for which our gospel most significantly stands, they precisely meet our conception of gospel propaganda. Yet for this very reason would not this end be more consistently met and the genuine purpose for which these books are issued be thoroughly accomplished if the handicap of the denominational label were removed? Why not a "Channing Press" which shall do all our publishing alike for the A. U. A. and the Sunday School Society, controlled by these organizations, indeed, but not flaunting the sectarian label? Is there any reason other than the conservation of a petty organization vanity for dooming such efficient product to so restricted usefulness?

We commend to our readers the significant article by Mr. Sunderland describing the "Van Mission" in England. It is interesting not only as news, but as incentive. We need more democracy in our missionary work—more getting at the people who will not always come into churches or even in halls but will gather "out of doors." Our Boston Common meetings and the notable tent circuits made in Norfolk County, Mass., a few summers ago prove the thing not impossible in this country. If only we might possess ourselves with some enthusiasm for missionary work that may not immediately focus into new societies to be put into the Year Book.

WHAT THE $150,000 FUND WILL MEAN.

If the $150,000 fund is raised for the A. U. A. (as we believe will happen) the significance of the achievement will lie in two circumstances:—

First: It will be the triumph of an enterprise orignated not in official circles, launched not from any Headquarters, but projected "from the floor", and having a genuinely spontaneous inception.

Second, and more significantly, we believe, it will be the result of a genuinely democratic fellowship of giving. The Association has always had the good fortune of generous friends, whose circumstances have permitted their large giving to its cause. May their number never grow less! Into the accumulation of this $150,000 will go, we doubt not, many large gifts from such friends. But the bulk of it will come, if it comes at all, from the sum aggregate of many modest givers. Success in the enterprise will prove possible only through a genuine wave of missionary enthusiasm amongst the ranks which will kindle all hearts and search all pocket-books. It will register a vital movement of the *commonality* of our adherents; it will be the achievement of our collective "average Unitarian".

It is worthy of note that the denominations most genuinely "generous" toward missionary enterprises are denominations having their main strength amongst the common people. It is little givings which pile up the great funds of the Baptists and Methodists and the Roman Catholics. It is the sort of zeal that permeates average hearts with a sense of personal responsibility which counts in the accumulation of an efficient missionary zest.

Whoever imagines that the Unitarian cause anywhere nearly begins to reach the people most needing it is ignorant of conditions prevailing in a whole continent lying behind the little New England boundary line. There are vast areas of thickly settled populations

where the Unitarian name stands synonymous with a strange and alien abomination of ungodliness. There are great new sections rapidly upgrowing where the instinct of liberalism is manifest on every side, where the older faiths have a handicapped start and where the Unitarian gospel, if it only had its adequate introduction, would have unquestioned advantage.

Why do we always enter these fields at laggard pace? Why are great cities of our central states so often without a word of Unitarian preaching? Of course simply because our missionary bodies have not money enough to keep up with their missionary opportunities. Opportunities grow in "geometric progression", while our money resources grow in a meagre "arithmetical progression." It is an undoubted fact that a dollar given in 1907 will do better service than ten dollars given in 1917. Any business man watching the possibilities of a growing industry can understand the significance of this fact.

Not from "Headquarters" but from the floor comes now the impulse of good business enthusiasm to "catch up somewhat" with the opportunity. It comes in a year of startling prosperity; it comes when the Association is at its best in official organization.

As has been said before in these columns, the arithmetic of success is simple. If every giver of last year doubles his gift this year the thing is done. Or if for every giver of last year another equal giver be found for this, the column of increase will add up right. Is there a church in the land which on the shrewd combination of those two possibilities may not make its share in the achievement an assured fact, with a sunny balance to the good?

Only, let it be remembered, it is an issue chiefly of the modest givers,—the men and women who last year gave single dollars, or half dollars, or even quarters. Arouse enough of these, you ministers, Alliance workers, and Young People's presidents, arouse enough of these *immediately* to the joy of their opportunity, and you have accomplished the very sensible, very timely, and on the whole, very easy task which the Association has assumed.

A better man than William Channing Brown to have charge of this enterprise could hardly be found. Mr. Brown has enthusiasm, tact, and boundless genius for work; *and he really believes in the enterprise.* A pity that six months of the year were allowed to pass before the machinery for its accomplishment was set in order. But Mr. Brown has great capacity for catching up, and we doubt not will receive hearty and prompt co-operation from all ministers and friends of our cause.

To fail of such an enterprise in such a year of national prosperity would certainly be ignoble.

The World's Need

The world needs in religion to-day a vital faith in vital facts, a compelling trust in truth, a saving recognition and realization of the real. Everywhere men are giving up old forms of belief. Foundations are shaking to their fall beneath the stumbling tread of honest doubt. Old religious growths are ceasing to blossom into flowers of living faith. Tradition and truth are parting company in the minds of men. The swelling kernel of conviction slowly but surely sheds the husk of creed. The oldtime fact has become the newtime fiction, and labels are beginning to lie. In the realm of religion the modern characteristics are uncertainty and unfaith.—*C. W. Casson's "Paragraph Pulpit."*

The Unitarian Gospel Carried to the People.

The Story of the Remarkable "Unitarian Van Mission" in England

BY REV. J. T. SUNDERLAND

THE UNITARIAN VAN

IN the New Testament story of Jesus we read that "the common people heard him gladly." Is Unitarianism a gospel for the common people? or is it only for the educated, the cultured, the select few?

Our Unitarian brethren in England have been seeking and finding a practical answer to these questions. A group of earnest ministers and laymen among them have long believed that if the Unitarian gospel has not yet been received by large numbers of the people the fault is not in the gospel, but rather in Unitarians, in their lack of missionary zeal in promulgating their gospel and letting the people know what it is. Accordingly last winter and spring they planned a missionary experiment of a very concrete kind, to be carried into effect during the past summer, with a view to proclaiming the Unitarian message in the highways and by-ways of England.

They said, "Let us have a 'Van', a simple, inexpensive covered wagon, large enough to afford a shelter and sleeping place for two or three of us at a time, and to carry a supply of liberal tracts and books, and let us travel up and down the land, among the towns and villages and country neighborhoods where our thought is least known, earnestly delivering our message to any and all who are willing to listen, whether in twos or threes or hundreds." Well, a good woman who had faith in their undertaking gave them 150 pounds toward the equipment of a van. Others added smaller sums, until enough was in hand to start the enterprise.

The two men who put more time and effort into the movement, perhaps, than any others, were the Rev. Thomas P. Spedding, minister of the Unitarian church in Rochdale, Yorkshire, and Mr. Bertram Talbot, a layman of the Highgate church, London. Mr. Spedding became secretary and treasurer of the committee having the matter in charge and Mr. Talbot agreed to become the

"Permanent Missioner" and take charge of the Van, accompanying it everywhere and superintending the work in the field. Some twenty-two ministers promised to assist, by being present with the Van from three or four days to a week, each, to aid in the preaching, distribution of literature, and personal conversation with the people. These ministers also promised to furnish musical help from their churches—singers to lead in the singing of the hymns, and players to manage the harmonium (for a small harmonium and a plentiful supply of hymn leaflets were to form an important part of the Van outfit).

The section of the country selected for the missionary experiment was Lancashire and Western Yorkshire, not very far from the large cities Liverpool, Manchester, Bradford and Leeds. Early in the summer (by the middle of May) the Van was in the field and the work began. The ground to be gone over had been carefully mapped out. The Chief Missioner always knew where he was to go, and approximately how long he was to stay at each place. The ministerial and lay helpers knew when and where they were to serve; those who were to help with the music knew when their turns would come; and so far as practicable announcement was made beforehand in the places which the Van was to visit. The mission was under the management of men who not only were in earnest, but who had practical sense, and it was soon seen that it was to be a success. The usual plan of procedure was to locate the wagon in some pleasant open space in the town or village visited, so situated as to be seen by passers by, and to be easily reached by the people generally. The wagon itself told what it was, having on it in large, plain letters the words

UNITARIAN VAN
TRUTH, LIBERTY AND RELIGION
and the announcement
MEETING HERE TO-NIGHT
AT 7:30

The missioners went out and mingled with the people of the place, distributing printed statements of the object of their mission, and notices of the meetings to be held, and of the literature which they had for circulation. Generally meetings were not attempted during the day, though in some places there were excellent day meetings—in connection with fairs, market days or holidays. Evening was the main dependence. Usually by the time announced for the evening meeting a small number of persons had gathered about the Van. As soon as the music began the number rapidly increased. Of course the music was a very important feature everywhere. Pains had been taken to ensure good leadership for the general hymn-singing. There was also much very effective singing by soloists, quartettes and choirs from various Unitarian churches. Sometimes the Permanent Missioner, Mr. Bertram Talbot, presided at the meetings and sometimes some one of the associated ministers or laymen presided. Although only twenty-two ministers had promised help before the mission began, as a fact fully fifty spent more or less time with the Van and took part in the work. A considerable number of laymen also rendered very efficient service as speakers and helpers in other ways.

The meetings generally began at 7:30 and aimed to close at 9:30, though the interest was often so great as to make it nearly impossible to close before quarter to ten or ten. The usual program was made up of music (hymns, solos, etc.) scripture reading, prayer, addresses by two or three speakers, questions and answers. The speakers never chose sensational themes, indeed everything looking in the direction of sensationalism was carefully excluded from the mission. Some of the subjects oftenest selected for sermons and addresses and which were listened to with the greatest attention were "The Fatherhood of God," "Salvation," What Unitarians Believe," "The Unitarian View of the Bible," "What Think Ye of Christ," "The Atonement," "Right and Wrong Uses of the Bible,' "Unitarianism a Gospel for Our Day," "The

Real Gospel of Jesus," "Grounds of Faith in God," "Reasonable Religion," "The Need of Sincerity in Religion," "Authority in Religion," "Worship," "Good Works," "The Safety of Truth," "The Prodigal Son," "Heaven and Hell." Several speakers gave autobiographical addresses, relating their experiences in trying to retain their orthodox beliefs in which they had been brought up, and describing the steps by which they had by degrees found their way to the liberal faith. These autobiographical addresses were very popular and awakened much response. The asking and answering of que tions formed an important feature of most of the meetings. Sometimes questions were asked in a carping, bitter or hostile spirit, and occasionally a man tried to disturb the meeting by offensive remarks, or attempting to refute or denounce the dangerous and "devilish" "heresies" which the missioners had uttered. But this was not often. Generally the audience was quiet and serious and the questions and answers were listened to respectfully and earnestly. After the meetings were over it was common for a greater or less number of persons to linger a considerable time for personal conversation, to make further inquiries bearing upon religious difficulties which had long troubled them, or to find out more about this new gospel which they had heard for the first time, and which seemed to them so reasonable and which struck so deep a chord in their souls.

The Van campaign ended on October 13th, after having continued nearly five and a half months (163 days). Of course the attendance at the meetings varied greatly, being affected by place, time, the state of the weather, the attractiveness of the music, the attractiveness of the speakers, and other causes. On rainy days and in country places there were sometimes only forty or fifty or sixty present, while at other times, when the conditions were favorable, the numbers were large, often much beyond the expectation of the most sanguine of the speakers. The average attendance for the entire season was 176 persons per meeting—a surprisingly high average. Often there were 300, 400 or 500 present, and not unfrequently the numbers rose to 800, 1000, 1200 and even 1500.

I have said that the Van went for the most part to places where there were no Unitarian churches; this was because the object of the mission was to break new ground and sow the seed of liberal thought in new soil.

Everywhere a "visitor's book" was kept and other means were employed for getting names of men and women who were interested in our gospel. These names have been or will be turned over to Post Office Mission Secretaries. A large amount of Unitarian literature was put in circulation, some of it being sold and some given away.

The total expense of the Van Mission for the season was between 600 and 700 dollars, or between three and four dollars a day. This included travelling, haulage, food, printing, postage, everything except the purchase and first fitting up of the Van or covered wagon.

Various results of the Van movement are already seen. One is the inauguration and carrying on of open air services in several places where the van did not go. Thus in Acrington a series of meetings has been held on the Market Ground with large and deeply interested audiences. Another expected result is the starting of Reading Circles in places where there are no Unitarian services. One such Circle has been started already in Douglass, Isle of Man. Growing out of the Van Mission there are also to be winter lectures in a number of places, and a winter mission in Manchester. A lecture illustrated with lantern slides is being prepared, and congregations and Sunday Schools far and wide are invited to hear the story of the van and its achievements. The Missionary Committee which has had the work in charge is planning for a greatly enlarged campaign next summer. Already a second Van has been provided by Sir John Brunner and Sir Edwin Durning-Lawrence, and efforts are being made

to raise $2500 so that a third and a fourth may be put into the field. A request comes from Ireland for a Van for use there, and a similar request from Scotland.

Writes Rev. T. P. Spedding, the Secretary of the Mission: "What has been achieved the past season encourages the hope of a like success next season, and in new places. No one dreamt of what was in store; but the surprise, the interest and the sympathy with which the Mission has been received argue a great opportunity. The keen interest of our own people all up and down the land betokens their desire that 'something shall be done.' It encourages us that every man who has lent a hand wants to do so again."

One of our English Unitarian ministers who has been a witness of the results attained, writes me as follows in a private letter: "The Unitarian Van open-air propaganda is not only evangelizing the people with Unitarian thought wherever it goes, but it is putting new life and missionary zeal into our own churches in a wonderful way. It is demanding apostles, it is calling forth lay-preachers, it is producing a genuine and wide-spread religious revival on Unitarian lines." Rev. John Ellis, District minister of the Yorkshire Union, says that as the result of the Van Mission "there is greater enthusiasm for our cause in Yorkshire than there has been for a generation."

The unique character of the Van Mission and its marked success have attracted the attention of the English papers. Our Unitarian weeklies, the *Inquirer* and *Christian Life* of London, and *Unity*, our Manchester monthly, have given extensive reports of the meetings held and their results. The London *Tribune* gives an account of the Mission and declares its success great. A writer in the *Catholic Times* urges the Roman Catholics to follow the example set by the Unitarians. A writer in one of the London papers says: "It is marvellous how people stand and listen to the Unitarian Gospel." Says the *Christian Life:* "We offer our hearty congratulations to the Missioners for the successful termination of a splendid piece of propagandist work, and to the denomination for the possession of a body of volunteers willing to endure the discomforts inseparable from living and sleeping in a wooden cabin measuring some ten feet by six feet. It is, however, gratifying to learn that most of the score or more visitors who made the Van their temporary home found the hardships much lighter than they expected, and that all—it is believed without an exception—are encouraged by their experience, and eager to take part in a similar effort next year. Those of our readers who have followed the interesting reports of the proceedings appearing in our columns during the last twenty weeks can hardly fail to have been impressed with the satisfactory nature of the work performed in Lancashire and Yorkshire. The success achieved has, indeed, been remarkable, and we can well believe far exceeds the expectations of even the most sanguine of the promoters of the movement. Without the assistance of those methods usually associated with "orthodox" missions—the booming of the Press, advertising on a large scale, elaborate organization, or the presence of well-known preachers—the Van Mission has attracted large audiences of thoughtful people, who have shown their appreciation by remaining—sometimes for hours together—listening to addresses having for their theme some aspect of our Unitarian faith. Nothing could be more encouraging or more hopeful for the future."

Word comes from England that a third Unitarian Van has been provided for next season. It is to operate in and around London. We are also informed that Mrs. Boyle Bernard, who gave the first Van, has made a further present of $750 to the Van Mission. So the good work moves on.

This story of the Van Mission carried on by our brethren in England may well interest all Unitarians in America.

It gives us more proof that ours is a real gospel, a gospel not for a select few merely, but for the people; that it meets the people's deepest and most vital needs alike of intellect, conscience and heart; and that the people are ready for it if only we will carry it to them with earnestness, sincerity, simplicity and warmth. The story may well open our eyes to the fact that the greatest need of Unitarianism is earnest missionary propagandism. Without a missionary spirit our cause is a predoomed failure everywhere, no matter how excellent is our gospel. But set on fire with a spirit of noble missionary enthusiasm and consecration, the Unitarian movement will be invincible.

Liberal Orthodoxy

UNITARIANS find it very easy at times to assert that Liberal Orthodoxy is either cowardice, dishonesty or intangible vagueness.—sitting on theology's fence, facing all ways, and *being* nowhere in particular.

Perhaps this describes some Liberal Orthodoxy with precision. We have known of such. But it does not describe all Liberal Orthodoxy surely, and not its greater part. There is a type which is honest, courageous, and to its degree definite; and which is not Unitarianism on the one hand, and not Calvinistic orthodoxy on the other. It lies in the borderlands between the two; and into this borderland I invite this excursion of inquiry.

Liberal Orthodoxy is orthodox in its formal "postulates;" it holds to the Trinity; holds to the Bible, as the divinely authoritatively Book of revelation; believes in Jesus Christ as Incarnate Deity, and the sole means of the world's salvation; and indeed claims as its peculiar merit that it makes Christ the center of all religion; and leads in what it styles a Christo-centric movement of theology, which shall be more Christian than any that has existed before.

All this is different from Unitarianism as logically held by all modern leaders in our thought. But on the other hand Liberal Orthodoxy is liberal. It protests as vigorously as any Unitarianism against anything like tritheism in one's thought of God; it does not hold to a trinity of *persons*, as most people understand that phrase; but rather to a trinity of manifestations or modes. It does not hold to infallibility in Scripture. It accepts more or less cautiously the *substance* of what is called the Higher Criticism of the Bible and accepts frankly all the *principles* on which that Higher Criticism is based. It admits that there is scientific, historical, and even ethical error in Scripture; that the Bible is not so much a revelation as the history of a revelation. Dr. Lyman Abbott sums it up thus: "The Bible is not an infallible standard of truth or life. It is the history of the growth of man's consciousness of God." And he carefully shows how it is human in its inaccuracies and limitations; that it contains some false history, some false science, some false morality, some false ideas of God, as different parts reflect different stages in the crude, imperfect thought of a people gradually growing in religious things.

Moreover, Liberal Orthodoxy rejects the older, sacrificial conception of atonement and technical salvation through imputed righteousness, and finds in Christ, God not as mediator between sinner and angry Law-giver, but God manifesting himself in Love and Sympathy and Life, as near to man, and suffering with man that man may be drawn unto him and reconciled and made one with him. Atonement, in other words means not the reconciliation of God to man, but of man to God.

Let me in as simple way as I can explain what this Christo-centric conception of religion involves. The God of Liberal Orthodoxy is practically identical with the God of Unitarianism. He is the All-Father: living not apart from his universe but dwelling in it,—a constant Presence of eternal energy and will; and he is a Being of absolute and consistent love. The Liberal Orthodox believer protests as persistently as we against all conceptions of wrath, or vengeance, or heartless perversion of justice, in God. God is the power in the Universe making ever for righteousness, love and truth, revealing himself everywhere, by a constant stream of evolutionary revelation, of which the Bible is only part.

Now all this sounds very familiar to us all, I am sure. It is, thus far, exactly equivalent with our Unitarian conception; like our faith it is grounded on the doctrine of Evolution, and is essentially rational.

But God in his absolute being is utterly beyond the comprehension of man. He is infinite, we are finite: we are human, he is eternal in a mystery of divine perfection which transcends our humanity. But because God is Perfect Love and Eternal Sympathy, and yet in his absolute Being beyond our comprehension, he brings himself, (so says the Liberal Orthodox believer) within the reach of our comprehension, —he makes himself real to us,—by an Incarnation of himself in a single human life,—the Christ of Judea. To use Dr. Abbott's words : "Christ is God reducing himself to finite proportions, and walking in finite relations, that we may comprehend him whom otherwise we could not comprehend." Jesus Christ was a man, or rather Mr. Abbott insists, "the perfect man," sharing completely our humanity except in its sin. And yet he was the Word of God, utterance of God, God manifesting himself in love and righteousness, and so becoming the type of all perfect human living,—that to which all mankind is sometime to grow. Christ, according to this view, is God's especial answer to life's great questions of religion. "What is man?" "What is God?" He is the perfect answer, for Christ's life was complete in every point. He was God phrased in humanity, humanity's absolute ideal.

Now this, I think, is definite, simple, and so far as part is related to part, logical. It is moreover a beautiful, and at first thought, a peculiarly soul-satisfying conception.

But after all must we not say that this is all dogma and somewhat narrow dogma, though beautiful dogma, of quite the same substance as the postulates of mediaeval theology? It is like the Buddhists' dogma of reincarnation which is so beautiful and consistent with itself: it is like Swedenborg's richly suggestive dogmas of the nature of Heaven and Hell: it is based on assumptions that have not been proved and cannot be proved. Its handsome masonry of soaring ideal and vision has not been planted on the necessary foundations of uncontrovertible facts.

For let us see. Remember that the Liberal Orthodox believer frankly gives up all faith in infallible Scripture. He admits that the Bible contains mistakes in history, in science, in morals, and even in religion. He admits that we have no surety that the books as we possess them have not been changed by copyists' pens to say what their writers did not say. He admits that human limitations of judgment may appear at any verse and chapter, and he accepts the theory of the higher critics, that the way to find out what is accurate and worthy and divine in the Bible is by the use of just the same critical application of reason and logic as that by which we discover what is accurate and worthy in Livy's History of Rome, or Homer's Iliad, or the ancient lives of the Buddha. He admits that because Paul said a thing is no final reason for believing that thing to be so, whether it be a matter of woman's relations to her husband or the date of the second coming of Christ. He admits that those

who wrote of the life of Jesus wrote not by infallible direction of God, but wrote in accordance with their human judgment; that what they wrote is just as much subject of historical criticism, as the Books of the Pentateuch, or the story of Jonah and the whale.

Now granting all this, have these men an honest, logical right to assume so easily what they do assume regarding Jesus of Nazareth, and then to rear on that assumption their elaborate superstructure of sunny optimism of a Christo-centric faith? They know that all the world's information about Jesus of Nazareth is shut into the meagre pages of our New Testament literature. They know that the authority of any one of the four gospels which tell the life of Jesus is a matter of dispute so that whether one accept the more conservative opinion or the more radical, one is bound to confess that there is so much to be said on the other side that certainty in the matter is out of the question:—and what a sad limitation in a world-affecting revelation of Deity which should transcend all other revelations, that it should be entangled at its very beginnings with the humiliating complication of historical evidences that have to be disputed about!

That Jesus of Nazareth actually lived in the first century is beyond all doubt, I suppose, to the mind of every intelligent scholar to-day: that he was actually a man of superb nobility and purity and holiness of character, few can deny: that he embodied in his life and in his gospel an ideal of human living which is supreme and abiding is one of history's grand facts; and that the influence of his living has woven itself into the progress of the race in a peculiarly dominant way, is a glorious triumph of righteous personality which cannot but impress us all with its significance. In all of this we may entirely agree. But when my liberal orthodox friend tells me that Jesus of Nazareth was not simply a man, but *the* absolutely perfect man, completely and eternally ideal in all his living,—when he tells me that at that particular place and that particular time, in that particular human experience, not ordinary manhood dwelt, but very God himself was incarnate, in a life that was the fulfillment of all that humanity may contain, —when my liberal orthodox friend speaks thus to me I ask him bluntly: "How do you know? What honest right have you, with your conception of Scripture, on the evidence which exists, to assert all this so dogmatically?"

For it is an issue of honesty. The honest criterion of faith is not what we would like to believe, but what we have a right to believe. And in a matter so fundamental as this, where the very center of religion is concerned,—(for Liberal Orthodoxy claims to be nothing if not Christo-centric,) have you, upon your conscience, right to leap to any assumption which cannot be fortified by evidences that will stand the severe tests of historical criticism and logical deduction? To leap from the fact that Jesus of Nazareth was a magnificently good and holy and self-sacrificing and soul-inspiring man, to the assumption that he is the world's sole and unique realization of ideal living, only to be explained by incarnation of the very God of heaven and earth is not the soul's way of honest intelligence, when all we can build upon is the scant records of three short years at most out of a man's lifetime, and these records plainly scored with wonder-tales and crude conceptions which belong to all writings of primitive time.

Oh, when we will take pains to find it out, the world is crowded with its heroisms, that their holy ideals stud like myriad stars the heavens of the twilight past. Every age and every people has had its martyrs and its saints and its hero-souls who have lived for others and died for others, deaths more bitter it may be than death on the cruel cross. Who then has the ominiscence to say *where* the world's noblest and purest life was lived;—an ominiscence impossible unless one has known in its secrets as well as in its open

deeds, every soul that has ever lived in any corner of life's sphere? Shall you make the test the power which one heroism and saintship may have over all others actually to live as an abiding influence among men? Some heroisms do undoubtedly count for more than others in their range of influence on other lives, as they perchance become woven into history of all time. But do we not know that that is never the test of the intrinsic worth of the purity of the life which is behind the heroism! Many an obscure hero and saint has lived in his corner nearer to humanity's best ideal than some whose more conspicuous place of service has gained the attention of the world. "The growing good of the world is partly dependent on unhistoric acts," says George Eliot, "and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs."

On a fair summer morning a multitude of tourists may be waiting in the celebrated valley of Chamouni to see the sunrise over Mt. Blanc, and the vision may be so beautiful to them, may crowd so much of color's all of wondrous loveliness into the glory of a single hour, that poet amongst them there may go home to write his immortal ode or sonnet which generations yet unborn shall read, to know the wonder of that sunrise vision;—and painter shall go home to put the glory of it on the canvas of his life's masterpiece;—and gifted essayist tell it all in simpler rhetoric which may yet seem more to the reading public of two worlds; and all the host of less gifted souls go back and tell in their own fashion to household friends and neighbors of that high miracle of dawning light, that all believe that in that valley of all the valleys of the world and on that hour of all hours of time, God unrolled to those who were there to witness a fuller revelation of Nature's beauty and glory and magnificence than the world had ever contained before;—while in the next inaccessible valley, in late autumn when tourists are few, over another mountain Nature's God shall incarnate himself in another glory of sunrise splendor, as noble, as lavish, as superlatively grand in the high possibility of color's miracle, as on that other morning, in that other valley,—though only a rude peasant's hut opens eastward, and the rough-clad peasant and his aged wife and boorish son be all there are to gaze upon it, and they be powerless to tell its story over again for the meagerness of their thought and the limitation of their dialect. God does not make the splendors of his sunrises to match the number of those who witness; he is as lavish of his nature-revelations of beauty, when clownish peasant looks as when crowds of tourists gasp for breath of admiration.

Who is wise enough to say it may not be so in that which is divinest and best in human living? Who is wise enough to be sure that to-day there may not be living in some obscure corner of the world some shy, ungifted soul, living where only a sick wife, a sin-fettered brother, a luckless child, is affected by his living, but living such splendid exaltation yet of self-sacrificing love and heroism and purity and sweetness that, could the world but know the inmost secret of it, they would find here stuff to weave into the holy tradition of another Buddha, or Zoroaster, or Socrates, or Christ! I do not know: I certainly would assume no dogma in the matter. I simply say to my liberal Orthodox brother, how do you know any better than I? And if you do not know better than I, what right have you in Truth's name and in God's name to center religious faith narrowly in an assumption which historical criticism can at best only vaguely tolerate? If you are going to be liberal, if your conscientious sense of the rational impells you to let criticism into the Bible at all, in order to get the bad things out of it which have been the thorny plague of older Calvinism, once having let the criticism in you must be honest with it

and not trifle with its laws. If you are going to reason at all in religion, reason straight along the line of utter conscientiousness and take the full measure of reason's outcome.

For after all, this Christo-centric dogma upon which Liberal Orthodoxy builds is but the needless obscuring and tangling of religion's essential faith, and involves a timid clutching at a frail support for religious faith whose very shadowyness must sometimes bring despair. If religion's all is staked upon an implicit faith in infallible Scripture, then the soul must always be in peril whenever anything seems to rise which threatens the integrity of that Scripture. But when, after belief in infallible Scripture is practically given up, faith hangs solely upon the validity of one life, is centered on the faith that God is real to us only through his revelation and incarnation in Christ, and the historical grounds of that faith be forced to get along without even infallible Scripture to lean on, then faith itself must hang on slender thread; then religion for its vaunted liberalism is driven into a corner. It is forced for its own safety to take its dogmatic stand: "This thing I *must believe*; for all religion turns upon this center. I must believe that about the life of Jesus lived nineteen centuries ago there can be no mistake. I can accept no evidence which would hint of mistake; faith still remains to me a matter not of aspiration, but of historical credulity; and of historical credulity shorn of much that in past time seemed its warrant".

No, true religion centers not in the tradition of any one human life lived long ago, however magnificently grand and true, but centers in that which was supreme in that life, and in every true human life. The center of religion is *consciousness of God;* God manifested in Nature, but God dominantly manifested in the growing ideal of righteousness and love in every man's soul. Is not this the larger truth of which Liberal Orthodoxy is the timid suggestion? God is manifest in humanity; he is manifest in every hero's heroism, and saint's saintliness; he was manifest in the life of Jesus—and in the soul of your mother But that which makes Jesus or your mother help you to know what right and love and God are, is an ideal of love and right and Godly being in your own soul which realizes and responds to their trueness. It is because of humanity's power to appreciate what was best and truest in Jesus that the world, is saved believe me, and there is religion's central fact. God is nearer each soul from the inside than the outside; and conscience, and instinct of love, and heart's ideal of what is better than heart has yet attained, the way that leads to heaven.

And this is in the best of the un-simple system which our liberal Orthodox friends seek to rear over the wrecks of half-abandoned creeds. But is not religion's great peril now, and religion's almost unpardonable sin, that men should be schooled to trifle with truth, to rear a type of Orthodoxy which becomes easy dodging ground for insincere and timid orthodoxy, that souls by living in borderlands between that which is thorough-going and that which is conservative, shall mingle the faults, the weaknesses, the sins of both, and share the glory of neither? Of all things else the Christian world needs honesty; it needs that more than progress even; and though in conspicuous places worthy men have found a type of liberal Orthodoxy, in which they cau be honest, it is too true that in many places also significant liberal Orthodoxy has bred a spirit of spiritual equivocation, false-dealing and time-serving timidity which curses the souls touched with its spell. These are not the times when the church can trifle with things not sincere; and the lust to be in with the great majority rather than with the minority, and the easy-going tendency to trim dogmas down to what one would *like to believe* for superficial pleasantness and call that liberalism, make all the more serious the responsibility

of clear, and resolute, and brave *thinking-through* the problems of liberal faith, which I am sure must bring the vigorous soul out of religion's "borderlands" into the lands of unfaltering Progress and honest Peace.

Not Destruction,—Fulfillment

BY REV. A. R. HUSSEY

"I came not to destroy, but to fulfill," said Jesus. The words suggest the whole method of the religious life. They are a statement, brief, but definite, of God's way of dealing with His world. In all of life there is, for the christian, no cause for worry or depression, for grief or fear of any kind; because the whole sweep and trend of existence, now and forever, is in the direction of continual growth, improvement, uplift. This world is heaven in the making. Its dominant principle is that of eternal progress. For the man who has made Christ's disposition his own, there is nothing in heaven or earth which has not its spiritual explanation. More and more into the mind of man is stealing the conviction of a world endlessly rational and coherent; a world, not by its miracles, but by its freedom from miracles, by the very steadfastness of its processes, "bound by gold chains about the feet of God." There are questions we cannot solve. There are trials we are unable to explain. The pathways of existence are thronged with perils innumerable. And because of these things, the world appears cruel, haphazard, desultory, uncertain. But look deeper. Listen to the whispers of the life within. Take a broader view, including both heaven and earth, time and eternity, and the confusion disappears. We then come to share the noble conclusion of St. Augustine that "the nature of things is God." What seems to be destruction we recognize as gradual fulfillment.

And as the thought of God makes the universe intelligible, even so religion comes into a man's life not as a subversive, but as a constructive, force. At first sight, religion is anything but attractive. Through the mystical and rather morbid picturings of past ages the religion of Christ has been made unduly dark and forbidding. The emphasis of the gospel teachings has been laid too heavily upon the need of sacrifice. Jesus has been pictured exclusively as a man of sorrows dying upon the agonizing cross. With the result that the average man still thinks that religion is offered to him at too high a price. The thing he sees most plainly is the demand for the emptying of life. To his mind, to be religious means the giving-up of every joy, the avoidance of companions, the drawing of a long face, the entrance upon a habit of life stern and sour and unattractive, the withdrawal into a desert waste, where life is reduced to its lowest terms of bare duty and stern self-control.

Such is the popular idea of religion, for which the church is largely responsible. And never was there a greater mistake! Because genuine religion, actual christianity, is something very, very different. What Christ offers us is not self-denial, but self-fulfillment. Or rather self-denial as a means toward self-fulfillment. The sacrifice he asks is only for the sake of our receiving something better and more worth while. It is a price you can well afford to pay when with it you can buy the satisfaction of your deepest longings, the attainment of your most splendid dreams. For every struggle against wrong, every temptation overcome, every difficulty met and conquered, every grief valiantly endured, there comes abundant recompense. The small man suffers himself to be overcome of evil. The great man overcomes evil with good. For him to be religious is to lay hold of the best, the happiest, the richest life that any man can ever know.

Conscience in the soul is the root of all true courage. If a man would be brave, let him learn to obey his conscience.—*James Freeman Clarke.*

Symbols in Unitarian Churches

Can We Use Them?

BY REV. THOMAS VAN NESS

OUR Unitarian churches, as a rule, are devoid of symbol, motto or ecclesiastical device such as will immediately impress the imagination with the great ideas for which those churches were founded and are to-day maintained; indeed our variations in ecclesiastical architecture are so pronounced, our independence as regards symbols so conspicuous, and our want of any fixed plan in the order of service so apparent as to be actually bewildering to the new convert. While much can be said in praise of flexibility, especially in a new country where missionary work must be performed, yet on the other hand, if carried too far, it degenerates into a species of congregational license, where any and every church for the time being, is at the mercy of the raw taste of some untrained minister, or the want of taste of some building committee guided not by the idea of what is permanently best and fitting, but what is cheapest, or what for the money in hand will make the most show and display.

Is it not then possible for us, as a denominational body, while yielding nothing of our congregational liberty, to still have some flexible order of service which from beginning to end shall have about it a unity of thought and purpose? Can we not elevate to conspicuous place one or two great symbols as typifying our present Gospel?

Symbols give clearness and fixity to intellectual systems. When one enters a Jewish synagogue and sees on the wall above the Rabbi's desk two great tablets of stone, bearing certain Hebrew letters, he has, as it were focussed in that single symbol the idea of the Mosaic law upon which is founded the whole orthodox Jewish system; the prominent crucifix in Roman Catholic Cathedral centers in itself the idea of a divine sacrifice made for man; the holy *icon* occupying the place of honor in the Russian church tells as plainly as can words how great an emphasis is laid on the doctrine of the intercession of saints; the pictured open Bible with effulgent rays darting forth from every side, speaks to us from all the Lutheran or Reformed churches in which we see it, of its infallible character and the necessity under which the clergy rests to found the church teaching squarely upon its inspired words.

Our Unitarian symbols must not speak a provincial language. For us the tablets of stone, or the open Bible cannot be raised to the supreme place because while we believe God spoke thro' the Mosaic law, and thro' the Biblical writers, yet we hold with Emerson that he is still speaking to-day, speaking thro' rock and sea and sky and thro' all of nature's processes. Our sign of revelation, therefore needs to be something more inclusive than these time limited records

We bow down in deepest reverence before that unselfish love and sacrifice which are typified by the crucifix. Yet here again we are not willing to take some one act in the Master's life, magnificent in its renunciation though it may be, and make of it the all embracing idea of the church. Attention must not thus be distracted from the source and center of being—the Eternal Father and Keeper of our souls in whom we live and move and have our being.

Universal types and signs are needed. Where can they be found? One thing is sure, whatever symbols are selected, they should be those which while satisfying the historic feeling of continuity possessed by the church shall equally satisfy the new fervor, the new spirit,

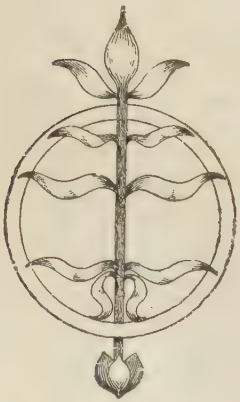
yes, the new insight of modern times. In other words, they must be symbols that are natural and suggested by nature rather than symbols that are artificial and suggested merely by the imagination; and next, they must be symbolic of humanity's needs and aspirations rather than typifying angelic bliss and perfection.

Within the past quarter of a century there have come into existence a careful study of, and sincere loyalty for, Nature.

Says a leading scientist, "I believe that a real love and sympathy with Nature gives us consolation in affliction. I believe that it gives eloquence and earnestness and background to the inculcation of every Biblical truth and of all religious instruction....To look with the fulness of life and joy, of love, at Nature, that is the first condition of religious teaching."

How the things of Nature can be made to stand as the great symbols of faith and trust is shown us by the Master. Once when walking in the fields with his disciples, he turned to them and said, "Consider the lilies.....If God so clothe the grass shall he not much more you"?

Here, then, is one symbol, that of the lily, which has a universality of application. It satisfies the historic feeling of the church, because in the use of it there is brought to mind the founder of the Christian religion. Equally does to satisfy the deepest feeling of the scientist; for in it he sees typified all that wonderful evolution in Nature, which, as he studies it, is so moving and awe inspiring. Conventionalized in drawing, and using the old Egyptian form of the lily, the Second Unitarian Church of San Francisco, has taken this nature symbol and, uniting it with



the endless circle (which stands for the infinity and unity of God) has tried to typify the thought of life coming to development and expression up and thro' the all embracing, all encircling life of God.

In the seventy-five and odd years since Channing preached his epoch making sermon at Baltimore, what have we, as Unitarians, been attempting to do? I think all will agree when I say that we have been attempting to preach the truth as revealed to us. Intellectual honesty has been our great passion. Well! then why should not our dominating symbol be something which suggests this purpose?

In the Unitarian church of Cincinnati, done in stained glass, and in the Second church of Boston, upon the wall back of the pulpit and done in Mosaic is a heroic

figure draped in white with face only partially uncovered. In one hand is the flaming torch, in the other the two edged sword, while about the neck is suspended the key, and underneath the inscription "Know the truth and the truth shall make you free."

As the visitor enters the Second church his eye is attracted at once to this figure of Truth, as it would be to the Virgin and child if he entered a Catholic Church. It is at the focal point. It tells at a glance the chief aim of the pulpit and brings to recollection the supreme moment in the life of Jesus when standing before Pilate, he declares the object of his mission. "For this end was I born that I might bear witness to the truth."

Next perhaps after truth the dominating note of the Unitarian Gospel is Salvation by Character. They are blessed says Jesus, who exhibit certain types of character, mercifulness, meekness, endurance for righteousness, etc. The Beatitudes lend themselves admirably to what we want to inculcate by our phrase Salvation by Character. The church in Fairhaven, Mass., has grasped this fact and in its stained glass windows the human figures so splendidly depicted illustrate some one or other of the virtues enunciated by Jesus. These windows tell more graphically and more continuously than can any sermon, the cardinal doctrine of Unitarianism. Here again, as in the case of the lily the historic Christian sense is satisfied and the modern spirit which insists on practice, on applied Christianity, is also satisfied. Such symbols are as satisfactory to a man born a Jew, or a Shintoist, as to a man born a Christian. They have universal meaning.

Our mottoes and signs must also satisfy the new humanitarian spirit which is becoming so powerful a factor in the development of the various institutions of civilization. What is there in the treasury of the church which will at once illustrate the Unitarian idea of the brotherhood of man and the common duty of each to help his neighbor?

In the Unitarian church, Denver, back of the pulpit wall is a large stained glass window illustrating the story of the Samaritan. This is excellent and perhaps until something more conventionalized yet equally fraternal in meaning can be suggested, it may do as one of our symbols. It has this advantage that its purpose is clear and can not be misunderstood.

Let us ask ourselves what especially is the Unitarian Church thro' its proclamation of the truth and thro' its insistence on the fraternal spirit, and on right deeds trying to accomplish? It is trying to improve men and women, i. e., it is trying to morally and spiritually educate them, it is attempting not so much to *save* their souls as to *develop* their souls. In a single sentence, it is trying to produce the perfect man In this attempt it finds itself in harmony with Socialists and Scientists Socialists have set before themselves the idealized expression of humanity in the conception of the thoroughly unselfish citizen. Scientific thinkers are hoping to see evolve from all the stir and strife of the ages a perfectly developed human being in heart, mind and body. "Be ye holy" "Be ye perfect", sum up the injunctions of the Old and New Testaments. Here then is harmony of ideal in the thought of the Unitarian Church and in the thought of those outside the church.

It may be not so much by common consent as by common necessity that Socialist, Scientist and Unitarian will find themselves depicting one who stands with arms outstretched in the attitude of universal invitation saying in effect to all mankind "Come unto me" Strength and gentleness will be combined in the features, sympathy with the past as well as noble prophesy of the future—an emblem so divine in conception that as we look upon it we shall involuntarily exclaim "Son of God" and yet so true to what each one of us may become that, when we seek for a common title none better or more fitting will be suggested than "Son of Man." This emblem elevated as our

emblem shall be accepted as the type, the hope each human being may hold as to his own future. Until some greater sculptor animated with loftier religious genius arises what better, as a symbol of our hope and belief, than Thorwaldsen's figure of the historic Jesus?

In a conversation covering a number of hours with the painter Sargent, we were discussing this very subject of symbols in reference to his now far famed lunettes in the Boston Public Library. "You have given us," I said, "Your conception of the origin of religions, of its development thro' the Prophets, and of its decline thro' the "dogma of religion;" what now for your great center wall are you going to take as your supreme type or symbol of religion at its highest?" It was a long time before he answered. "I had thought of Christ walking among the lilies" he then said, "for typified in such a picture would be the glory of Nature, and the trust and faith of man upon the Heavenly Father, I am now more inclined to the depicting of the Sermon on the Mount." As he spoke, his face glowed with artistic enthusiasm, and his words confused yet eloquent, made me aware of how much that scene meant and had meant to him.

Perhaps Sargent has here given to us our supreme symbol, the receptive minds of the people; the face of Jesus aglow with the love and goodness of God, the enunciation by him of those great truths upon which depends eternal life, and encircling all in sea and sky and earth the ever present Reality whom then and now and forever shall be termed the Everlasting Father and Keeper of our Souls.

EXTERIOR

INTERIOR

First Independent Christ's Church

BALTIMORE, MD.

REV. ALFRED R. HUSSEY, Minister

Our Historic Churches

IV. Baltimore

BY REV. ALFRED RODMAN HUSSEY

THE Unitarian church in Baltimore is interesting not only to Unitarians, but to every student of religion and of church architecture in the United States. It is now one of the oldest buildings in the Monumental City, having survived the great fire of 1904, and is noteworthy as one of the first churches built in this country on a distinctively Unitarian basis. For almost a century its venerable walls and springing dome have stood in the midst of the city's teeming life, antedating by nearly a decade the organization of the national association of the denomination to which its people still are loyal. It was on June 5, 1817, that the cornerstone was laid of what was the costliest church edifice of its period on this side of the Atlantic. The architect was Maximilian Godefroy, a pupil and colleague of Roger L'Enfant, whose genius planned many of the public buildings in the neighboring city of Washington. Like his master, Godefroy adopted the classical design then so fashionable in France, and built his church on the same general lines as those of the Pantheon at Rome. There is the same spacious, columned portico supporting a sculptured pediment, the same high dome, lifting itself a hundred feet from the tessalated marble pavement of the floor, and supported by four massive arches of graceful lines, enclosing an ample auditorium which is almost square.

This was the building which was dedicated on October 29, 1818, as "The First Independent Church of Baltimore." The preacher of the occasion was the Rev. James Freeman, minister of King's Chapel, Boston, under whose leadership the parish had been gathered two years before. And it was from the same high pulpit that on May 5, 1819, William Ellery Channing preached a sermon which proved to be a shot heard round the world of theological opinion. The occasion was the ordination of Rev. Jared Sparks to the ministry, and his installation as the first pastor of the young society. Dr. Channing's sermon, from the text "Prove all things; hold fast that which is good," attracted instant attention as a powerful declaration of the principles of the liberal wing of Congregationalism. Probably more than any other single agency, this Baltimore sermon of Channing's clarified the theological atmosphere, and made plain the road which Unitarianism was to travel. And to this day, no better statement of Unitarian belief is to be found.

Mr. Sparks remained in Baltimore only four years; but in that brief time did much to make the cause known in the states south of Mason and Dixon's Line Upon his withdrawal from the ministry in 1823, the parish was without a minister for several years. Then its pulpit was supplied for a year by the Rev. F. W. P. Greenwood, who, after a short interregnum, was followed by George W. Burnap in 1828. To Dr. Burnap belongs the distinction of the longest pastorate the parish has known, covering a period of more than thirty-one years. He was a man not only of marked intellectual ability, but of a spirit of simplicity and gentle faithfulness which drew all men unto him, even those whose opinions differed widely from his own. Universally respected, he died in 1859; and a conspicuous attendant at the funeral services was the Roman Catholic Archbishop of Baltimore. During the stormy years of "the Brothers' War" this church suffered with its orthodox neighbors by the withdrawal of many members. After the war there were several short pastorates, but in 1873 Rev.

Charles Richmond Weld was called to take charge of the church. To the latter's ministry of twenty-five years the church is able to trace much of the present life and power. Through his magnetic preaching and unusual skill in organization, Mr. Weld was able materially to increase the congregation and at the same time to make his people an active working force. With the building of a chapel and parish house, came not only a flourishing Sunday School, but also the institution of various industrial clubs and schools; one of the most fruitful of which was an evening art school for boys, which has rounded out twelve years of excellent service, and still continues its good work.

A notable part of Mr. Weld's work in Baltimore was the renovation of the church interior. From the beginning the arrangement of the auditorium had been a constant source of annoyance and dissatisfaction. The lofty dome and high pulpit were beautiful to look at, but their acoustic properties were bad. Various remedies were tried in vain. In 1893, however, it was proposed to commemorate the seventy-fifth anniversary of the church's dedication by rearranging the interior. The dome was shut out by the introduction of an arched ceiling beneath it, and the entire church redecorated. The general coloring of the church is now ivory white, while the chancel is panelled in a soft, burnished gold. The massive marble communion table was originally the base of the former pulpit while the pulpit now in use is the desk from which Channing preached. Above the panelling, across the back of the chancel, is a memorial glass mosaic by Louis Tiffany, representing the Last Supper. The windows of the church are also by Tiffany. Outside the chancel, there are also many objects of interest Besides several memorial brasses· there is a bust of Channing in youth, showing features of almost girlish delicacy and beauty; and a bust of Jared Sparks, similar to the one in the college library at Cambridge. The stone font is a reproduction of one at Canterbury, England, from which the first English Christians were baptized.

Thus, at the close of almost a century of honorable life, the church in Baltimore finds itself well-equipped for a long future of continued usefulness. Its gray old house of worship is a precious monument of the faith. Of church and chapel, almost every inch of space is utilized for Christian activity of some sort, while in the poorer districts of the city, a club-house has recently been opened, bearing the name of Channing. Through its many organizations the church serves the cause of liberal Christianity both on Sundays and weekdays. The future of this household of faith is bright with promise of triumphs it yet may make its own.

Secretary Backus Resigns

As we go to press we learn of the resignation of Rev. Wilson M. Backus as Secretary of the Western Conference, to accept the pastorate of a church in Green Bay, Ill. We have not time to make adequate editorial comment, but we are heartily sorry to hear the news. Mr. Backus has made a good secretary with whom it has been a delight to enter into relations. The call to the Green Bay Church was attended by circumstances which made its acceptance seem the only way of duty; but to fill his place adequately will be no easy undertaking.

Our Gardens

When summer days are bright and long,
When birds and bees are in full song,
Then south winds laden with perfume
Waft from our gardens all a-bloom.

When autumn days are short and cold,
When birds and bees their tales have told,
When phantom frosts in white shrouds creep,
Our gardens then in embryo sleep.

—*Mary E. Merrill.*

Contemporary Portraits

II. Samuel Robert Calthrop, L. H. D.

WE present this month as our "Contemporary Portrait" the familiar face of Samuel R. Calthrop of Syracuse, apostle of rugged scientific common-sense in religion,—which somehow he presents always with the softening grace of poetic sympathy upon it, that never obscures, but constantly glorifies the keen and clear-cut edges of his incisive intellectuality.

Seventy-seven years ago the man-child was born to a well placed English home where the inheritance of gentle customs and refining traditions was a priceless birthright to be taken genially for granted. Tranquil conformity to the established religion of the realm was likewise part of the inheritance; and a brilliant career in the Church of England should have ensued, had not a fatal strain of intellectual curiosity and spiritual independence somehow got tangled into the web of heredity. The mischief of heresy happened in early manhood and was doubtless responsible for the twin good fortune (from our view-point) of making the young Englishman over into a good Unitarian and good American.

Dr. Calthrop's education was of the best perhaps, that England can give, St. Paul's at London, and Cambridge University each having put their mark upon him. He came to this country in 1853, and his first charge amongst us was at Marblehead, Mass., where he was ordained in 1860. John White Chadwick came from Marblehead, which is enough to have proved its excellency. But doubtless at Marblehead Calthrop had time to think many things which could not enter into the confidence of all his parishioners; and when he was called to Syracuse in 1868, it was to enter into the real vehemence of his ministry amongst us that he accepted. Dr. Calthrop is not exactly the type of Unitarian to have spent all his life in New England, though nowhere else is he more cordially welcome. But his heredity is not puritan: and his precise phase of liberal theology is not the mellowed product of a slowly ripening congregational independency. It is rather the result of the right-about facing of an English churchman turned sharply into a new pathway of spiritual progress. Dr. Calthrop's affinities are perhaps more naturally with Joseph Priestley than with Channing, though with the distinguishing differences of his own strong personality. In this sense we count him a good type of Middle States Unitarianism as contrasted (though in no unpleasant way) with what lies east and west of us. A sane sort of conservatism mingles with a very undisguised and clear-cut radicalism—robust, practical, incisive, and yet singularly toned with poetic imaginativeness.

The church to which Dr. Calthrop ministers is also strikingly representative of this section. The noble tradition of Samuel A. May is behind it—a sanctifying background. The present building is not a triumph of modern architecture, perhaps; the best thing about it always is the man in the pulpit, and the next best, the congregation in the pews—a fine gathering out of the most thoughtful, refined and useful people of this typical city of central New York. Dr. Calthrop in his pulpit is a good sight to see; essentially masculine, square of shoulder, stalwart of form, with a head finely patriarchal and countenance telling its own story of a big heart and a burly brain, and overflowing always with genial good-fellowship.

Worship here is attended with no ecclesiastical "millinery". The order is simple, the manner straightforward, the spirit essentially human, but the atmosphere of it all is reverent and sincere. Dr. Calthrop preaches usually

from manuscript with a quaintness of originality in his style that escapes altogether the offense affectation. He has other wit than that of brevity with which to please his hearers; his are the sermons that "never seem long."

Dr. Calthrop's characteristics of thought are best discovered to those not of his own congregation in his recently published volume "God and His World." Someone once complained that Dr. Calthrop had only one thing to say, and he was always saying it a good deal. The critic, of course, was shallow-minded and did not know what he was talking about. Dr. Calthrop's whole gospel is dominated by one vigorous idea, and it never lets him get away from it. His great sermon on "God" and his Divinity School address on "One Lord and His Name One" present this idea in all its logical insistance—perhaps too in all its scientific nakedness. But Dr. Calthrop's range of thought is surely never restricted His One Idea illumines for him a world of human interests richly variated and diffused, and he is at home in many fields of thought.

He is at home too in many fields of action. One who has not seen him on the tennis court, for instance, or at the billiard table, or in a well-trimmed boat, does not know the man. At the neighborly end of a telescope, or out where things are growing at his summer place, or amid the technical apparatus of a delver in New Testament criticism, he is at home, too. When he goes into the pulpit he is not "a different man"; but the same man, athletic scientific, poetic, human, focusses that best of himself which necessitates all these other interests on the great concern of his ministry to find all of life human and because of that divine.

Of course it is that which keeps him from growing old. May his persistent sort of youth long keep him at it, in his own peculiar fashion of prophetship.

"Just being happy
Is a fine thing to do."

New York Sunday School Union

The second meeting for the season was held at the Parish House of All Souls' Church, Friday afternoon and evening, Nov. 16. The topic of the day was "The Actual Jesus," and the chief address was given by Rev. Chas. F. Dole of Boston. Mr. Dole's paper was surely a most notable utterance. With utter frankness he sought into the evidences within our command for light on the personality of the man of Nazareth, weighed all with scrupulous candor, analyzed all elements involved to their most vigorous conclusion, all with a forceful simplicity and charm of presentation which made most radical and iconoclastic statements yet lose their power to offend. The actual Jesus, as Dr. Dole depicted him, was neither the Christ of mediæval theology, or even the sinless, absolute and transcendent embodiment of a perfect ideal of humanity, as more conservative liberals have tended to believe him, but human, imperfect, with the limitations of his time and race and circumstances upon him, sometimes fanatical, sometimes over impulsive, yet essentially noble, pure, high idealed, and progress-winning. Much difference of opinion was manifest among his hearers as to the final conclusion of his paper; but the evening discussion developed little opposition to his views. Rev. Elizabeth Padgham of Rutherford, Rev. Walter R. Hunt of Orange, Rev. A. H. Trick and Rev. William S. Nichols of Brooklyn, took part in the discussion. The attendance was unusually large.

John Harsen Rhoades

At the death of John Harsen Rhoades passed one of the most distinguished and useful laymen of the Unitarian church in New York City. For fifty years he had been a member of All Souls' Church, for many years a Vice-President of the American Unitarian Association, and also of the Unitarian Conference of the Middle States and

Canada. Deeply interested in many reform and charitable movements, actively engaged in the crusade for civic reform which culminated in the work of the Lexow Committee, and a member of the Citizens Committee of Fifteen which in 1900 was so efficacious for reform in New York City, he persistently declined to take public office at any time, and in quiet ways made even his business activities redound for the public good.

At a meeting of the directors and trustees of the Conference of the Middle States and Canada, held on the day of his death, the following minute was entered with the records of the Conference:

"The Directors and Trustees of the Unitarian Conference of the Middle States and Canada desire to put on record their sense of the great loss they have sustained in the death of John Harsen Rhoades for so many years the honored first Vice President and Trustee of this Conference. In his life and character have been beautifully and significantly embodied the essential principles for which our churches stand, and which they are endeavoring to upbuild in the communities to which they minister; and his hearty loyalty for the cause we represent has been no slight factor in our continuing strength."

At a meeting of the Trustees of All Souls' Church held the day following these resolutions were passed:

The Trustees of All Souls' Church record their sense of bereavement in the death of their beloved associate, John Harsen Rhoades, for many years president of their board, and for nearly a half century a leader and helper in all good work in All Souls'.

The Church has been sustained in every way by the devotion of Mr. Rhoades to the faith for which it stands. His generous support, the integrity of his character, the grace which was added to sterling virtues, the personal effort given without stint to all its endeavors for the good of the community, leave the church as deeply bereaved by his departure as it was blessed by his presence. The trustees, upon whom greater responsibilities devolve, now that they lack his co-operation, are inspired by his memory and example to renewed devotion to the cause which he loved, and which he re-enforced by a blameless life.

The Directors of the American Unitarian Association also passed fitting resolutions at the Board meeting of December 11.

A Tribute to Dr. Cary

Every son through Meadville School, and a host besides, have peculiar affection for Dr. George L. Cary, at one time president of the school, and for a long term of years connected with its teaching faculty. This affection found outward expression in a meeting held in Hunnewell Hall, Meadville, Nov. 25, when the Alumni Association presented to the school a portrait of the loved teacher. Rev. Frank L. Phalen of Fairhaven, Mass., President of the Alumni Association, made the presentation address saying:

"We are met to honor a man who in his silent way has left an impression on the minds with which he has come in contact, which will not soon pass away. His work has been well done, and a permanent influence has been felt by all who have known him. His term of service has been almost half a century, and in that time he has known every member who has occupied a place in the faculty of the Theological School. For forty-four years he served the school faithfully, and his service will ever be held in grateful remembrance."

In accepting the picture for the school, President Southworth said, among other things:

"In receiving this picture in behalf of the school, I like to think that it is going to be a perpetual reminder of the ideal for which Dr. Cary has worked. It was to Dr. Cary's advent in Meadville that the school became recognized for its ideal of scholarship, which he, more than any other man, has been able to support.

"I accept this gift as a token of the loyalty and an expression of the deep affection in which he is held by the students of generation after generation."

The picture is a life-sized portrait presenting Dr. Cary seated in the midst of books with a book, (the Book of books), in his hands. The painter is Mrs. A. D. Sturdevant of New York, a native of Meadville.

"A character is like an acrostic or Alexandrian stanza; read it forward, backward or across, it still spells the same thing. We pass for what we are; character teaches above our wills."—*Emerson.*

REV. JOHN HAYNES HOLMES

Dr. Savage's Successor

The church of the Messiah, New York, has extended a unanimous call to Rev. John Haynes Holmes of Dorchester, Mass., to fill the place made vacant by Dr. Minot J. Savage's resignation last February, as minister in association with Rev. Robert Collyer. Sunday morning, December 23d, Mr. Holmes' letter of acceptance was read to the congregation. Mr. Holmes is surely a young man to assume so prominent a position. He was born in Philadelphia in 1879, graduated from Harvard College 1902, and from the Harvard Divinity School in 1904, assuming immediately the pastorate of the Third Religious Society in Dorchester where his ministry has been marked with notable success. Few who know him, however, will doubt his ability to meet the demands of his new work with much courage, and a rare endowment of intellectual and spiritual gifts. Mr. Holmes is a vigorous thinker with a robust independence of mind, unflinching, outspokenness of conviction. He is moreover a clear-thinker, a forceful speaker with a winsome and ringing quality of oratory which will always make him a conspicuous factor in our denominational work.

At best the work of a Unitarian minister in the great city of New York is beset with many bafflements and difficulties. The challenge made to this young man is strenuous and taking. Personally we believe that Mr. Holmes is good for it and we welcome him heartily to the new work.

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Robert C. Douthit of Dover, Mass., to the church in Castine, Me.

Rev. H. R. Hubbard of Francestown, N. Y., to the church in Green Harbor, Mass.

Rev. John H. Holmes of Dorchester, (Third Parish) Mass., to the church of the Messiah, New York, N. Y.

Rev. Leon A. Harvey to the Fourth Unitarian church in Brooklyn, (Flatbush.)

RESIGNATIONS.

Rev. M. S. Buckingham of Littleton, N. H., to take effect January 1.

Rev. Wilson M. Backus as Secretary of the Western Conference, to become minister of a church in Green Bay, Ill.

"What of the present tendency to make Sunday primarily a day of recreation, and only incidentally a day of religion? Are Sunday golf, the automobile, the Sunday theatre and 'end of the week' house party real menaces to the cause of the church?"

This is the question which we sent to several of our ministers for their "quick thought", to make our Symposium of this month. The answers received (from about half the men asked) are as follows:

REV. ALBERT LAZENBY,

Minister of the First Parish, Lynn, Mass.:

I should be sorry to think that all the people who play Sunday golf, or run their automobiles on Sunday, or spend their time at "week-end house parties", or even attend a "Sunday theatre" have no thought of God in their minds, and no remembrance of their higher interests and duties. It is when they give themselves entirely to self-pleasing and self-seeking and bring into their lives a frantic excitement which never can be satisfied—it is then these things become inimical to religion and to themselves. Man still needs to make a little island of rest and reflection in the great seething sea of passion and pleasure and interests. There is no doubt these things are menaces to the church. The church should learn to mend its ways.

REV. FRED ALBAN WEIL,

Minister of the Third Unitarian Church, Chicago, Ill.:

The present tendency to make Sunday primarily a day of recreation and only incidentally a day of churchgoing is detrimental to the higher ideals and actions of life. I say this without regard to the teachings of any particular denomination, provided the churchgoing is a serious undertaking. The word "primarily" is what determines my answer,—for there is often a definite need of recreation on Sunday under the present economic conditions. Thousands of people in this great city are driven to the limit of human endurance throughout the week. The church, however, should not be secondary to recreation on Sunday but recreation should be secondary to the church.

And as to the second question. The phases of life you have enumerated—Sunday golf, the automobile, the Sunday theatre and the end of the week house party, together with others that might be mentioned,—are not real menaces to the cause of the church. A short distance from the Third Church there is an amusement park open daily a considerable portion of the year, with water chutes, roller coasters and the usual paraphernalia of such an enterprise. The band plays and the flags fly. The church outwardly stands mute. Countless other attractions on Sunday, near and far, beckon to the people. It seems a condition of affairs requiring adjustment. Yet all this is not a menace to the cause of the church. It is only when the church on Sunday

is itself turned into a place of recreation that the menace appears. Ministers in this city, not Unitarians you will rightly surmise, are changing their services into half vaudeville shows instead of dealing with the basic principles of life. If the tendency to make Sunday a day of recreation without the church is to be regretted, how much more is it to be deplored when it is made a day of recreation within the sanctuary? Church going then stands on a level with and is a choice of recreations. The menace is that the church which entertains lacks a message. If there is the message religion will not suffer. Few or many may be in attendance. The church may be in city or country. Given the message the work will be vital and the cause of the church cannot really be injured. The live preacher understands that an increasing number of people want and need recreation on Sunday. But he also recognizes even more—much more—that they desire peace and uplift and courage. It is his privilege to give this to them and nothing else can take its place. Let man or woman find such a source and neither the tired body nor a craving for recreation will keep one away. Of all the messages I believe the Unitarian church has the greatest if it will but preach it fervently. Blessed are those who preach. Blessed are those who hear.

Rev. C. W. Heizer,

Minister of the Church in Ithaca, N.Y.:

Are Sunday golf, the automobile, the Sunday theatre and end of the week house party real menaces to the cause of the church ?

Yes. Unless the church adopts them and makes them "means of grace." Puts them into its calendar and sacrifices them. I would rather have in my church Sunday morning a man who can drive a ball straight across the golf field, and steer an automobile safely up the main street and who had spent Saturday night at a happy dinner party and was going to see a wholesome play Sunday night than a man who is out of touch with all such things. Get the "The Formalist" out of the pulpit and make the Sunday service just as frank an expression of human need and human life as those other things are and there will be no anxiety about these being a menace to the church.

Rev. Geo. R. Gebauer,

Minister of the Unitarian Church, Alton, Ill.:

No doubt the many empty pews a minister faces on a fine Sunday morning are the silent but eloquent witnesses of religious indifference. It is then that he longs for the good old days when men read their bibles as they now do their morning paper and when they went to church on Snnday as they did to their shops on Monday. Yet would any disheartened liberal minister call to life that sternfaced zeal of the Puritans? I for one certainly should not be willing to buy a crowded cathedral at the price of personal bondage put upon my parishioners I am in the end more satisfied with the few who come because they want than I would be with the many because they must. Let us be honest about the matter of Sunday observance. That which the minister will censure in others as an offence, he will feel in himself as a strong tendency. There are few ministers of the liberal gospel who on a fine Sunday would not gladly take a spin in an automobile, if only the machine were at their disposition. Yes a good many even might be tempted to go with their deacons to a Sunday night performance at the Temple of Thespis if play and audience were not too vulgar. Even in our most "churchly" homes there exists such an easy interpretation of Sabbath that it would shock our straightlaced fathers. Regret it is as we may, we live in a different world; we have different ideals and different views of life and we have no use for the "puritanical" Sabbath. At the same time we see the danger of an unrestricted use of the day of an unhal-

lowed Sabbath. Unless one day at least of the week is set aside for spiritual culture, the tree of life will bear but scanty fruit and will finally die. If disregard for the Sunday service continue to prevail in our churches, they will soon be merely a social convenience with hardly the prestige of the average country club. Mere financial support of a church will never upbuild the spiritual life of the giver nor help save society. The trouble with many of our men is that they love the church as they would their great grandmother or their wife's mother and rarely as the spouse of their soul. The minister, therefore, who has at heart the wellbeing of the community and of his church, must realize in himself more deeply than he has heretofore the responsibility of souls that rests upon him. He must discard all merely selfish ambition for a full church. On the whole we have the congregation we deserve to have. But if a man has realized the great privilege of building up the highest life in man, then let him with a heart full of love for his people go into the pulpit and speak on the deep things of the soul with all his might and all his mind, and let the Sabbath take care of itself. I am satisfied that the respect for the day will increase whenever men will know that on Sunday the great things of life will be set before them on the Lord's table.

Rev. Edgar S. Wiers,

Minister of the Unitarian Church, Montclair, N. J.:

Without doubt Sunday golf, the automobile, etc., diminish church attendance slightly. But I should have to give up my faith in men and in the church before I could acknowledge them to be "real menaces to the cause of the church." It would be a confession of the bankruptcy of the church. Sunday golf, the automobile, etc., are not bad in themselves nor the church or the Sabbath necessarily good in itself. All are "made for man" and the ones that serve him best will in the fullness of time and wisdom hold his loyalty. Most of us would prefer Sunday automobiling and the rest to some church services with their empty husks of worship and inspiration, too empty and flagrantly anachronistic to be even sedative. Fortunately the new Sabbath does menace the church as it too often unfortunately is but it can never menace seriously the church adequately conceived and rightly realized.

A frontal attack on these tendencies is, I believe, of little value. They are but manifestations of a spirit which says, "The church is not necessary to me." We liberals are the poor fisherman who have let this mighty gin out of the bottle of fear-impelled church loyalty where the churchmen had him sealed. None of us can ever induce him to get into that bottle again but we may acquire some charm whereby his great strength will be at our service. Some very good people believe the church does not truly represent what should be "the cause of the church." If such people learn that they will miss more than they gain when they prefer the Sunday of recreation that indeed the church affords the true *re-creation* they will come to the religious service, and if they do not miss more, they are not to be blamed if they do not come. If at church they meet the men and women who do things worth while, if there their thoughts are quickened, their emotions purified and enkindled, their purposes straightened and directed they will not prefer anything to it. I cannot but believe that the ministry offers opportunities for stimulus and service of which the caddie and chauffer will never know.

Rev. Hobart Clark,

Minister of the Unitarian Church, New Brighton, (Staten Island,) N Y.:

In so far as "the cause of the church" is dependent upon the religious observance of Sunday, it seems to me there can be no question that "the present training to make Sunday primarily a day of recreation and only incidentally a day of religion" is both deplorable

and dangerous. I am also convinced that the cause of religion is much more largely dependent upon Sunday observance than most people now realize. The Puritan Sunday has gone; and the Roman Catholic Sunday, always far more liberal and rational, though always insisting as it still does upon attendance at religious service, has not taken its place. It is true that many churches now seek and obtain a wide and beneficent influence outside of and apart from the observance of Sunday as a day of worship. It is also true that a broad and generous interpretation of both the duties and privileges of the Christian Sabbath is commendable and desirable. Nevertheless, it is a fact that the habit of going to church upon at least one day in the week, has in all ages, been, not only the guarantee and proof of the churches influence, but also one of the best safeguards of social and civic life in all Christian lands. It can no longer be enforced here in America by any authority other than that of public opinion, but a more urgent exercise of that authority is now greatly needed. In so far as my observation goes the demand that Sunday shall be "primarily a day of recreation" is now made by the very class of people who have the least need of such recreation, rather than by the toil-worn and the weary; furthermore I believe their demand places an unjust and cruel burden upon many who are either compelled, or prompted by the mere pleasure seekers to work on Sunday. I think we have proof that the fathers were justified in insisting upon church attendance as a duty, and although they went too far sometimes, they were right in trying to cultivate the habit in their children. If we can no longer regard it as a *moral duty*, we can at least see and help others to see that *the habit* of church attendance which may be easily acquired, is not only healthy and profitable for the individual himself, but of great help and value to the community at large, and that it must be encouraged and cultivated if the churches are to hold their own. There is really no good reason why Sunday should not be made primarily a day of religion, and incidentally a day of recreation.

Rev. B. R. Bulkley,

Minister of the church in Beverly, Mass.:

Your questions touching recreation on Sunday seem to involve answers too self-evident to make the discussion profitable as it seems to me. The diversions you speak of unquestionably affect church attendance. The church can only hold to its ground that public worship is a necessity to the welfare of the community, and those who believe in the church must be only the more devoted knowing it must be revealed sooner or later "that those things which are not shaken may remain."

Rev. Rush R. Shippen,

Minister of the church in Atlanta, Ga.:

Let Sunday be saved to church and home. Public worship should be the first and supreme interest; bringing people together for prayer and praise and for all the high purposes for which the church stands. Attention may well be given to choicest reading of the world's best literature. As the day advances, after the mid-day hour larger freedom might afford wider range of interests, by mountain or sea, in woods or green fields. With well appointed relay of help to relieve overburdened employes, well may there be open libraries, picture galleries, art museums and good music. Let the day be crowned with home joys, friendly fellowships, social gatherings and neighborly greetings.

The European Sunday is by many deprecated. Yet in country towns of England and Germany churches are filled at morning worship by whole families of men, women and children, who in the afternoon throng the parks for fine music, promenading and simple refreshments. The American Sunday theatres so degenerate far below the old world standard. A liberal, genial Sunday of morning religious service

crowned with quiet home and social joys, not spoiled by too rigid restrictions, but making it the best day of all the week, will in later years bring sweetest recollections of a boyhood home whose delights largely centre upon its lovely Sundays.

Personal use of the day may vary within just limits, according to differing personal conditions and needs. No rigid rule may fit all cases. Different usage may be needed by coal miner and farmer, by one immured in shop or mill, from one having full freedom of all out doors throughout the week. Nicely to run the sharp line between things proper and improper may require fine spiritual engineering. Yet remembering that frivolous amusement may easily degenerate into damaging dissipation. Each one may well ask for himself, what is the best thing possible? Yielding momentary sensual pleasure to higher claims of the spirit one may fitly ask: Is this indulgence a necessity? Does it displace better use of the precious hours? Does it elevate or drag down? In highest sense, does it pay? When one has been long enough upon the planet to look back seventy years he may well ask himself: What have I done with my ten years of precious Sunday time? What have the days done for me? What rich fruits I might have gathered! What magnificent results I might have attained? And what investments have I really made? To waste or degrade the Sunday is not so much to offend Deity as it is to cheat and rob oneself of spiritual treasure, a sacrifice that no soul can afford, a loss that time and eternity will fail to make good.

Social considerations come into view, not safely to be ignored. The last century laid such emphasis upon individualism and personal freedom that oftentimes liberty ran mad in insane license, and individualism turned to the dry rot of supreme selfishness and utter indifference to the neighbor. "Together" is one of the promising watchwords of the opening new century, bringing the people into a body of which persons are but members vitally related. "Each for all and all for each" is the christian sentiment bringing a new sense of social rights, duties and demands; answering with emphatic affirmative Cain's scornful question, "Am I my brother's keeper?"

What may be right and well for some Robinson Crusoe upon desert island may be utterly inexpedient for the social fabric at large. Every time any one plays golf or goes pleasure riding upon Sunday morning thereby testifies that he has no use for the Sunday religious service. He deliberately casts his vote to abolish the church sanctuary and higher Sunday usage. So far as his voice and influence go he practically votes that for the community there shall be no more public worship or religious sacredness of Sunday.

To say that they who indulge in frivolous license are young people who need such Sunday freedom is utter nonsense. They are not the imprisoned workmen of shop or mill. They are mostly of well to do families with ample open air freedom throughout the week. They only testify the low and degenerate tone and standard that sadly threaten the general welfare.

Never do I wish to be or to appear a pharisee or bigot. Born an optimist and educated as a liberal, with hopeful views of people and things in general, not knowing half so much about sin as I ought in order to be an effective preacher, after nearly fourscore years of experience and observation upon this dear old planet, I desire here to express and record my emphatic testimony that in my deliberate and best judgment golf and baseball, bicycling and automobiling, when they displace the Sunday service of public worship—and Sunday theatre and Sunday festivities destroying the old time sacredness of the day—throw their influence in the direction of lower brutalities that disgrace us, and are an offence to refined sensibilities and grossly violate the higher proprieties of christian civilization.

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world. We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the comprehensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

First Unitarian Society
Schenectady, N. Y.
Rev. Albert Willard Clark
Minister

Our Society is pleased to report the success of its recent Alliance Christmas Sale. One hundred and seventy-five dollars were realized, thanks to many interested friends who made their gifts. The work of the Alliance is of the greatest help to the Society and will be invaluable in the building of the new church the society hopes to begin the coming year.

Church of Our Father
Newburg, N. Y.
Rev. Alson H. Robinson
Minister

A promised innovation in the way of singing by a surpliced children's choir occurred yesterday at the Unitarian Church of Our Father, of which the Rev. Alson H. Robinson is the pastor. The members of the new choir, who numbered twelve girls and four boys, sang at the regular morning service and did particularly well, under the capable direction of Miss Jennie M. Nolde, the accomplished young choir leader and organist of the church.

The youthful members wore black cossacks and white cotta and no hats and presented a very nice appearance.

The instrumental music was of a high order of excellence and everybody present was particularly well pleased with the singing.—*Newburg News.*

Fourth Unitarian Church
Brooklyn, (Flatbush) N. Y.

A unanimous call has been extended to Rev. Leon A. Harvey to become minister of the church, and Mr. Harvey will probably assume the pastorate with the new year. This society is surely to be congratulated for its action. Mr. Harvey combines many gifts which peculiarly adapt him for this field, and under his leadership and with the building of the new church the future ought to be most promising.

Church of Our Father
Lancaster, Pa.
Rev. Melvin Brandow,
Minister

A unique concert, which the Woman's Alliance has long been planning, was held on Friday evening, December 7th. It was called "An Evening with the Old Songs of America." A special interest was lent to the songs, because a brief history of each, written by Mrs. Arnold was read as an introduction to the singing of each selection.

In response to the suggestion in the November Calendar, four friends of the church have presented four new bookcase sections. These were much needed and are a most welcome addition to the growing resources of our church.

The Philadelphia Branch of the Woman's Alliance have voluntarily sent the church a check for $25.50 for the building fund. A further gift of $10 came from a lady of the First Church. This neighborly kindness is warmly appreciated.

A contributing auxiliary has been formed in the church to help supply garments and money to the Lancaster Branch of the Needlework Guild of America. Mrs. VanNess is director, and the annual contribution has just been made.

The interesting adult class in the Sunday School, conducted by Mr. Garvin, is well attended. The subjects for the month were as follows: Dec. 2d, The Forgiveness of Sins; Dec. 9th, Heaven and Hell; Dec. 16th, Life after Death; Dec. 23d, The Miraculous Birth; Dec. 30th, Back to the Real Jesus.

First Unitarian Church
Toronto, Canada
Rev. R. J. Hutcheon
Minister

Rev. R. J. Hutcheon has been extended a call in succession to Rev. J. T. Sunderland, who resigned some time ago. The new pastor took charge Dec. 2d. Rev. Mr. Hutcheon was born near Campbellford in 1869. In 1886 he entered Queen's University, Kingston, and

graduated with the degree of M. A. in 1892, taking first-class honors in classics. Upon the completion of the theological course he preached a year in the Presbyterian church at Cape Vincent, N. Y., returning to his native country to assist in the work of St. Andrew's, King Street, Toronto. In the fall of 1896 he was called to St. Andrew's Church, Almonte, where he remained five years. In the meantime his studies had carried him so far from the general theological teaching of the Presbyterian Church that he felt he could no longer honestly remain a shepherd of that faith, resigning from the ministry of his own accord. In January, 1902, Rev Mr. Hutcheon was made a minister of the Unitarian Church, and accepted a call to Ottawa, where he remained till October, 1905 From there he went to Harvard University for a post-graduate course in philosophy and sociology, receiving the degree of A. M., with highest grade in all his courses.

Goldwin Smith's Tribute to Mr. Sunderland

At the meeting of the Toronto, Can., Browning Club, held in the Unitarian Church November 7 Prof. Goldwin Smith lectured on "Shakespeare the Man" to an audience which filled the main auditorium to overflowing. He prefaced his lecture by tributes to Mr. Sunderland, who had been four years president of the club, and to the Unitarian church. Regarding Mr. Sunderland he said with much feeling, "This club has lost its valued leader, this congregation its valued preacher, and I have lost a highly valued friend." This and much more. He spoke some strong words as to the influence for good of the Unitarian society in Toronto. Of the Unitarian movement, he said that it was an effort to give the world a purer and better Christianity. Christianity as established by its founder, he pointed out, had been corrupted by ecclesiasticism, state control and dogmatic teaching; but the Unitarian Church was working to restore to the world the teachings of Jesus in their purity.

Third Religious Society
Dorchester, Mass.
Rev. John Haynes Holmes
Minister

Our church is now in the most prosperous condition it has ever attained. It matters not what the weather is, the congregations every Sunday are very large, and Mr. Holmes keeps the standard of his sermons so high that no one cares to lose one of them.

Our vesper services twice a month are very largely attended. We have felt all along that Mr. Holmes was too great a man for our suburban church to keep, and now that he has been called to the Church of the Messiah, New York, we are not surprised.

We can look back on the past three years under his consecrated ministry, with most beautiful thoughts of the noble work he has done for us in every way, and we know that he will leave this, his first church, with much regret.

First Parish
Ashby, Mass.
Rev. Geo. S. Shaw
Minister

On Sunday, Nov. 25, the two churches, Unitarian and Orthodox Congregational, united in a Thanksgiving service in the Unitarian church, the Congregational church giving up their morning service for the purpose. The two choirs also united, giving fine music. The sermon, which was a fine one, was by our young veteran, Rev. Benjamin H. Baily, of Westford, a man 75 years of age, and with a youth and vigor of a man of 50. A large congregation added to the inspiration of the hour. Mr. Shaw went to Westford. The Ladies' Benevolent Association held a very successful fair on Wednesday afternoon and evening, Dec 5th.

Pilgrim Church
Attleboro, Mass.
Rev. J. H. Applebee
Minister

Pilgrim Church of Attleboro, Mass,, still continues its revival of work and enthusiasm. The various church committees are busy and keep every one else busy enjoying the programs prepared for the winter. The months of November and December were crowded with good cheer. A bazaar, Japanese party, Old Folks party, reception to chorus choir, church social are among the good things enjoyed by the members of the church and their friends.

The evening services are largely attended, many outsiders being attracted by the series of fine sermons presented by the minister, Rev. J. H. Applebee. Under the general subject of "Old Truths Under New Aspects" he has considered total depravity, atonement, the Bible, Jesus the Son of God and Jesus the brother of men.

The enthusiasm has spread to the S. S. and new members, both young and old, are added every week. An adult conversation class, varying in number from fourteen to thirty, has

recently been formed, and is proving of great interest. Any member is privileged to suggest a topic for conversation, and the discussions that follow is not only helpful but decidedly breezy.

A boy's club has also been formed with fourteen charter members.

A generous response for subscriptions for the church lot has been made, and it is expected the lot will be paid for before the annual church meeting in January.

Third Parish
Dorchester, Mass.
Rev. E. R. Shippen
Minister

An unusually attractive Christmas service was held on the 23d, the Sunday School occupying the gallery. The carols were interesting and effective, and were drawn from French, German and Bohemian sources as well as English and American.

On the 16th Rev. Mr. Root, agent of the New England Church Federation, spoke on the works and needs of that organization in which the First Parish has taken much interest.

The "Fence Fund" has now reached nearly $6,000, and the work of enclosing the grounds will doubtless begin in the early spring.

The December meeting of the Alliance has gone on record as one of the most enjoyable ever held. Rev. C. W. Wendte made the address, giving a general outlook on the liberal religious conditions in Europe. The program was of unusual and varied interest.

The study class on the 16th was conducted by Mrs. Frank L. Young, who presented a fine paper on "Monasticism" which was greatly enjoyed.

The Nathaniel Hall Society is occupied with the topic "The History of Our Own Church."

On the evening of 23d Mr. Parker B. Field, Superintendent of the Children's Mission in Boston, gave an illustrated talk on the work of the mission.

The annual Christmas party for the younger members of the Sunday School was held on the 27th.

The new committee on church attendance is actively at work.

First Congregational Soc'y
Littleton, Mass.,
Rev. John F. Malick
Minister

The Harvest Concert, Nov. 25th, was in every way a children's day. A feature new to most of us was singing by a choir of twenty or more young people whose clear young voices sounded sweetly through the church for the opening selections. The classes all had appropriate selections, and remarks were made by the pastor and superintendent. Five barrels of fruit and vegetables were sent to the Children's Mission, Boston, as a Thanksgiving offering.

The Alliance meeting held in the vestry, Dec. 7th, was a very interesting meeting. Liberal religious movements in Great Britain was the subject taken up. Rev. Mr. Malick gave us an admirable talk upon the early workings of the movement supplemented by a paper given by Mrs. J. M. Hartwell and a short talk by Mrs. W. Titcomb. It is safe to predict the outline of our winter's work will prove very interesting, and we fully appreciate the time and work our pastor is putting into his talks to us.

Thanksgiving night found the annual ball scheduled by the Back Log Club one of enjoyment and a renewing of old friends and acquaintances for their yearly gathering at such a time.

It is now a year since the church calendars have been issued and they have proved very successful.

All Souls' Church
Braintree, Mass.
Rev. Frederick R. Griffin
Minister

A joint conference of the Plymouth and Bay Conference (Unitarian) and the Old Colony Association of Universalist Churches was held with other churches in November. Morning and afternoon sessions were so well attended there was standing room only. Each organization was allowed a short business meeting. In turn each conference saw how the other did it. The devotional service was conducted by Rev. M. S. Nash, of Weymouth, and Rev. Dudley S. Farrell, of Brockton. After an address of welcome by Mr. G. H. Arnold, of All Souls' Church, the morning conference was begun with Rev. L. W Attwood, of South Weymouth, president of the Old Colony Association, presiding. "The Adjustment of Church Methods to the Needs of Modern Life" was the subject of the two addresses of Rev. O. H. Perkins, of New Bedford, and Rev. E. B. Maglathlin, of West Bridgewater. At the afternoon session Dr. Frederick W. Hamilton, president of Tufts College, gave an address on "The Church and Education," and Rev. Edward Cummings, of Boston, spoke on "The Art of Living." The meetings proved to be very in-

teresting, and many expressions of pleasure were heard on all sides.

Unity Church
Hartford, Conn.
Rev. J. T. Sunderland
Minister

The installation of Rev. Jabez T. Sunderland as minister of Unity Church was held Sunday evening, December 9, a large congregation being in attendance. The sermon was preached by Rev. Thomas R. Slicer of New York, the prayer of installation offered by Rev. Joseph C. Crooker, who also had general charge of the services. Rev. George Batchelor gave the charge to the minister; Rev. A. P. Reccord of Springfield, the charge to the church; Rev. Alfred Free of Northampton, extended the right hand of fellowship; Rev. John Coleman Adams of the Universalist church, gave the welcome to the city; Mr. Charles D. Francis, from the congregation, extended the welcome of the church, and Rev. W. S. Morgan of Derby, Conn., also assisted in the services.

Church of the Messiah
Louisville, Ky.
Rev. W. H. Ramsey
Minister

The church has recently adopted resolutions requesting its pastor to refrain from performing a ceremony except when the divorced party is the innocent person who has obtained a decree for Scriptural cause. Mr. Ramsey has sometimes been called upon to perform the marriage ceremonies for divorced persons whom their own ministers would not or could not marry on account of the laws of their churches. It seemed to many of the people that the Unitarian church was placed in an unfavorable light before the community on account of these services.—*Christian Register.*

A Week's High Thought

Selected from Rev. Samuel R. Calthrop's "God and His World."

SUNDAY.

All the prayers of all mankind cannot alter the essential conditions under which all human life on this earth must be lived. All prayers which do not respect those conditions are foredoomed to failure. But the humblest prayer can bring submission to the inevitable, can bring power to do or bear. The simplest prayer of love helps, in God, the soul more sensitive to the touch of God's present spirit. God enters into the simple prayer, carries its tender solicitude to the beloved soul, and mingles with it a touch of His own divine love and care. The simple prayer has opened a way by which He Himself can enter and bless.

—*Faith and Freedom.*

MONDAY.

We live in the best possible Universe because there is, and can be, only one Universe. There is not room for two infinities. One Universe and one Law. Precisely the same physical laws are around Sirius as are around our Earth. Know the law of the dust beneath your feet, and you know the law of the starry vault above your head. Know the law of the knife-blade in your pocket, and you know how God's angel of iron works in all His worlds. Precisely the same spiritual laws are around Sirius as are around our Earth. Know the spiritual laws that are around your head and in your heart to-day, and you have the key to the Universe of Life.

—*Religion and Evolution.*

TUESDAY.

Ineffably fine is the action of the Spirit of Life,—only a still Presence among the atoms, yet the Worlds are made, and the Morning Stars sing together; only a gentle imperceptible impulse given to Organic Life, yet in obedience to that impulse Life mounts the mighty Ladder of Being, and Man is reached at last; only a still, small voice in man, gently urging him toward the Better; yet, moved by that silent persuasion, Man climbs slowly up the Hills of God, till the Heavenly City opens its gates to him at last.

—*Religion and Evolution.*

WEDNESDAY.

To men of religion God is not an enigma to be guessed, but a presence to be loved; not a great doubt to be solved, but a righteous will to be obeyed; not an abstract law to be formulated, but a mighty pervading life to be shared.

—*One Lord, and His Name One.*

THURSDAY.

To incarnate the Force of God in Man's body; to make every bone, muscle, blood-vessel, nerve, organ in that thrill with forceful life; to incarnate God's truth in Man's intelligence so that he may think God's Thoughts after him; to incarnate God's Justice in Man's conscience so that God's Throne of Justice may be set up in Man's World; to incarnate God's

Perfect Love in Man's Perfected Heart so that God's earth may become God's heaven.—that is the ever-beginning, never ending task for you and me. Each in his place, let us arise and build!

—*Jesus and Evolution.*

FRIDAY.

He who seeks his own delight, his own blessedness, even his own forgiveness and renewal alone in his communion with God, is not only ignorant of innumerable phases of the Divine Life, but is in imminent danger of losing what he already has. The desire to be so absorbed in God that the soul forgets all else is about the last thing that the Eternal Presence would desire to generate in the breasts of any of his Children.

—*Experimental Theology.*

SATURDAY.

We do not understand in the least the perfection of God's self-surrender until we know that it is absolute. God has given His worlds away, and cannot take them back again. He has given to us, His children, real eminent domain over the things He has made. God has reserved to Himself absolutely nothing of the galaxy. All is now the absolute property of His children; He has only reserved to Himself the right to protect, to guide, to ransom, to rescue, to forgive; the right to comfort and cheer and strengthen, and the right to protect the weak against the strong and to visit the one who wrongs his neighbor.

—*God.*

New Books

THE BIBLE AS ENGLISH LITERATURE: by J. H. Gardiner, Assistant Professor of English in Harvard University, N. Y. Chas. Scribner's Sons, 1906, pp. 402.

This is a book to delight every rational lover of the Bible. In a sense its scope is unique and Prof. Gardiner has been strikingly successful in defining for himself a distinctive field of study. This is not a study in translations merely, or of superficial literary criticism. He presents the Bible as it is an essential fact to every English reader, as an English classic, yet inevitably concerned of course in that historic background of alien Hebrew life where its sources lay. Dr. Gardiner is interested in those sources just as they contribute to the inestimable value of this greatest product of English literature. He analyzes with rare felicity the elements of its charm in narration, he most subtly interprets the significance of its poetry and the reaction of Hebrew imagination and passion on English expression. His treatment of the prophetic literature is particularly illuminating his discussion of the apocalyptic literature not quite so compelling, while his forthsetting of Paul's literary significance is fine and accurate. Dr. Gardiner attempts no theory of inspiration, takes for granted without discussion the principles postulate and the higher criticism, and deals with all his problems in an essentially lumanistic manner, yet with unfailing reverence. The book is a substantial contribution to the study of English literature, and no less notable as a help in a well-balanced estimate of the spirit and the substance of the Bible itself.

THE APOSTLES' CREED IN MODERN WORSHIP: by William R. Richards, pastor of the Brick Presbyterian church, New York City, N. Y. Chas. Scribner's Sons, 1906, $1.00 net.

This little book most admirably meets the purpose for which it was written, which is to set forth in popular but reverent fashion the essential worth and spirit of the most ancient of Christian creeds. Dr. Richards' style is luminous and attractive, his sympathies are generous and his method of interpretation liberal and progressive. Of course its value to Unitarians can be only in suggestions. Dr. Richards is properly orthodox at all essential points and stands by the Trinity, the Incarnation and the Resurrection with unfaltering zeal. But his tone is seldom dogmatic; his aim is eminently spiritual rather than theological.

THE COURT OF PILATE: a story of Jerusalem in the days of Christ, by Roe R. Hobbs, N. Y. R. F. Fenno & Co.

The story is vividly and picturesquely told, and presents a striking though not very subtle plot. There are no half-lights; villainy is very black and virtue flawless; local color is high, even dauby, if not always accurate, things come out right in the end, and the personality of Christ is not offensively interjected.

He called for a city beautiful;
  He shouted it day by day;
He wanted a city where noise was not,
  Where the spirit of art should sway;
He wanted a city that should be fair,
  Where filth might never be seen,
And forgot, in spite of the zeal he had,
  To keep his back yard clean.

—*The Congregationalist.*

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